





A

# S E R M O N,

PREACHED IN THE

PARISH CHURCH OF ST. MARY, ASHFORD, MAY 12, 1843,

BEFORE THE VEN. THE

ARCHDEACON OF MAIDSTONE,

AND THE

CLERGY OF THE DEANERY OF CHARING,

ON THE OCCASION OF THE

*Archdeacon's Visitation.*

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BY

FRANCIS BARROW, M.A.

VICAR OF CRANBROOK,

AND CHAPLAIN TO THE MOST NOBLE THE MARQUESS OF HUNTLY,

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1843.



TO THE VEN.

WILLIAM ROWE LYALL, M.A.

ARCHDEACON OF MAIDSTONE,

AND TO THE REV. THE

CLERGY OF THE DEANERY OF CHARING,

THE FOLLOWING SERMON

IS INSCRIBED,

WITH

EVERY SENTIMENT OF RESPECT AND ESTEEM.





A  
S E R M O N,  
&c.

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2 CORINTHIANS vi. 3.

“ Giving no offence in any thing, that the ministry be not blamed.”

THE Apostles and first preachers of the Gospel were encompassed with great and peculiar difficulties, and had to contend with trials so formidable and appalling, that had they not been specially supported and strengthened from above *to endure unto the end*<sup>1</sup>, they must in all probability have shrunk from the contest, and made melancholy *shipwreck of their faith*<sup>2</sup>. Nor did these difficulties and trials cease, even when the Church was more securely established. Not only were the Apostles and their immediate successors forewarned to expect *tribulation*<sup>3</sup>, but a legacy and inheritance of trial has been bequeathed to their successors of every generation. As long as the *Church is militant upon earth*, her children will have

<sup>1</sup> Matt. xxiv. 13.

<sup>2</sup> 1 Tim. i. 19.

<sup>3</sup> John xvi. 33.

a warfare to accomplish; and they who occupy the more prominent and distinguished stations, who are placed, as it were, in the vanguard of the host, are necessarily exposed to severer struggles, and, consequently, to greater danger. The great *Captain of our salvation* was himself made perfect through sufferings<sup>4</sup>; and as *the servant is not greater than his Lord*, but it must suffice him to be as his Lord<sup>5</sup>, so they must first suffer with him here, who seek to be glorified with him hereafter<sup>6</sup>.

It has been made a question, whether the trials, which the Christian minister is called upon to undergo in the present day, may or may not be compared with *the hunger and cold, the stripes and imprisonments, the afflictions, and distresses, and cruel deaths*, which were always before the eyes of the Apostles and primitive martyrs,—whether it be not oftentimes as hard to resist some every day temptation, and to bear some ordinary trial, as to endure the torturing persecutions of the heathen. The slightest attempt to find a parallel to the sufferings of those who preceded us in our holy office, in the trials of us their successors, will doubtless be considered by a very great majority to savour of an overweening presumption, or to originate in the reveries of an enthusiastic imagination, rather than in the dictates of *truth and soberness*<sup>7</sup>; nevertheless, it will, I am sure, be allowed

<sup>4</sup> Heb. ii. 10.

<sup>5</sup> Matt. x. 24, 25.

<sup>6</sup> Rom. viii. 17.

<sup>7</sup> Acts xxvi. 25.



by all, without any exception, that it is, at least, *no easy task* to mortify a lust, to resist the temptations to vanity, to eschew the spirit of party, to walk straight forward in an evil and crooked generation, to *show oneself a pattern of good works*<sup>8</sup>, to *endure hardness*<sup>9</sup>, and to *take up our cross daily*<sup>1</sup> in a luxurious and self-indulgent age.

It is a very popular ground of consolation to urge, that *Christ suffered for us*;—as though He had endured every thing for man that was to be endured, and had left us nothing else to do, but to profess our faith in Him, in order to entitle us to receive the full benefit of his sorrow; but surely this is a very dangerous consolation. If *all, who will live godly in Christ, must suffer persecution*<sup>2</sup> and tribulation, and no one may look to be entirely exempt, so they, who have known Christ best, have found their comfort and joy in the thought of being *counted worthy to suffer for his name*<sup>3</sup>, if only they might be graciously supported to *bear their sufferings as Christians*<sup>4</sup>.

Whether, then, our difficulties may admit of any comparison with the trials with which the ministers of Christ were afflicted in former times, or whether it may have pleased Him to visit his Church now with less severe tests of faithfulness,—whichever way that question may be determined, it is nevertheless certain, that the probation of suffering still awaits us,

<sup>8</sup> Titus ii. 7.

<sup>9</sup> 2 Tim. ii. 3.

<sup>1</sup> Luke ix. 23.

<sup>2</sup> 2 Tim. iii. 12.

<sup>3</sup> Acts v. 41.

<sup>4</sup> 1 Pet. iv. 16.

and is constantly to be looked for; and however it may vary in its form or its weight from those which the primitive Christians were compelled to bear, we may be assured that we have still *our cross to take up*; and that whatever shape the trial may assume, still shall we find that *sufficient for the day is the evil thereof*<sup>5</sup>; sufficient, to call forth the diligent exercise of all the gifts of grace with which we may be blessed,—sufficient, to arouse all our watchfulness, and to bring us to the footstool of Divine mercy, in humble, and continual, and earnest prayer, for wisdom to direct us, and for strength to enable us successfully to pass through the ordeal. And it will be good for us, my Reverend Brethren, ever and again to call to mind the various sufferings of those who in different ages of the Church *have contended for the faith*<sup>6</sup>, *resisting even unto blood*<sup>7</sup>; and also the patience, and the necessities, and the labours of those who have endured hunger and thirst, the burning sun, or winter's sharpest cold, in preaching the gospel of Christ crucified, that we may take example from them, and learn how we, in like manner, may fight, so as to overcome.

The remembrance of the past condition of the Church is necessary for a right estimate of our present position. The sufferings of her servants in former days remind us of our own *portion* and of our *privilege*; and they teach us this thing also,

<sup>5</sup> Matt. vi. 34.

<sup>6</sup> Jude 3.

<sup>7</sup> Heb. xii. 4.

how we may meet our portion in patience, and with joy; being assured of this, that Christ is in his Church supporting and strengthening his servants, purifying them by sorrow,—and by affliction making them meet to share his glory hereafter.

It would be quite impossible, in the time for which I may claim your attention, to name the various trials to which the ministers of Christ are exposed in the present day,—for that they have trials many, both from *within themselves* and from *without*, from their own hearts and from the world, the least experienced amongst us can tell;—I would, therefore, now allude more particularly to the difficulties connected with the requirement of the text,—namely, the ordering ourselves *in our vocation* in such wise, as to *give no offence in any thing, that the ministry be not blamed*;—and I would, with all deference, endeavour to point out the way by which we may observe it.

There is a general caution against occasioning offences, which extends to all Christian men. In all matters of apparent indifference, in all cases in which the truth is not, in any way, compromised or obscured, deference and regard is to be had to the *conscience* even of the *weak brother*, since *for him too Christ died*<sup>8</sup>. Nor is any part of our conduct, in regard to its effect upon those that are *without* to be entirely neglected. It adds to the heinousness

<sup>8</sup> 1 Cor. viii. 11.

of a transgression in any one, if it *give occasion to the enemies of the Lord to blaspheme*<sup>9</sup>. But the caution applies especially to the Christian minister. He is set as a beacon upon a hill, so that all men behold him. He is to *show himself a pattern of good in all things*; and if, through his fault, the *ministry be blamed*, the Church of Christ is dishonoured, and Christ himself despised. In non-essentials then, in matters purely indifferent, we may learn of St. Paul the wisdom and the usefulness of being *made all things to all men*<sup>1</sup>, so that if we do not absolutely gain and save some thereby, we may nevertheless avoid the fault of occasioning any unnecessary offence.

In these times, in the present state of feeling *within*, as well as *without* the Church, it behoves *us*, my brethren, to be most circumspect and watchful. The eyes of all, whether friends or foes, are upon us. Those, who are *without* the Church, are eager to catch at our failings. They are anxious to degrade our holy calling in the eyes of the people, to make them look at the *earthen vessel*, rather than at the *treasure which is in it*<sup>2</sup>, that so they may, if possible, find both a sanction for thrusting themselves into the ministries of grace, and also the means of working our overthrow. And more than this,—with shame, and sorrow, and deep humiliation we must confess it,—there are divisions and heart-

<sup>9</sup> 2 Sam. xii. 14.

<sup>1</sup> 1 Cor. ix. 22.

<sup>2</sup> 2 Cor. iv. 7.



burnings *within* the Church ;—yea, even in the holy order of our priesthood, we watch each other with suspicion ; and any difference of expression or observance we widen by party distinction, and, what is worse, by party names, applied, too commonly, in a spirit of contumely and reproach.

*It must needs be that offences come, but woe unto that man by whom the offence cometh*<sup>3</sup>: and this denunciation extends to *small* offences as well as to *great*. Who, indeed, will undertake to decide what is small and what is great in the eyes of Him, who takes account of *every idle word*<sup>4</sup>, and to whom *the very thoughts of the heart are all open and manifest*<sup>5</sup>. And moreover, be it remembered, that this denunciation of woe is uttered, in especial connexion with offences against those whom our Lord terms *little ones*.

It is, then, one of our main difficulties, one of our greatest trials in the present day, that we are so continually liable to give offence ; thus, through our fault, giving occasion for the ministry to be blamed. It is, perhaps, hardly necessary for me to observe, that I do not here allude to those offences, which are occasioned by an open breach of any of God's holy commandments, by which the whole Christian name is scandalized. These are offences against the great Head of the Church Himself, and of such it would be as unbecoming in me to speak

<sup>3</sup> Matt. xviii. 7.

<sup>4</sup> Matt. xii. 36.

<sup>5</sup> Psalm xciv. 11.

on such an occasion, as it must be unnecessary. The offences in question are of daily occurrence; and they are occasioned, not by any wilful negligence or intention,—they proceed rather from inadvertency or from misapprehension; oftentimes from a misapplied earnestness and zeal,—yea, not unfrequently from the very desire *not* to give offence, so that, when our whole thoughts are bent on doing good, our very *good is evil spoken of*<sup>6</sup>.

Now, the great source of these occasions of offence seems to arise in the difficulty of duly estimating, and properly maintaining our own position. We ought habitually to remember, that we are invested with a *peculiar office*, and for a *special purpose*. We hold a commission from the Divine Head of the Church Himself; and He, who gave the commission, has pledged Himself to sustain it. Let us only place our dependence upon the aid of his Holy Spirit, and we have his explicit declaration as to the surety of his continual presence with us, even *to the end of time*. We must remember, then, that we are *ambassadors of Christ*<sup>7</sup>, and *stewards of the mysteries of God*<sup>8</sup>: and each of these titles seems to point to certain special and distinct functions, the consideration of which adds dignity to the holy office which we bear. We are not merely *ambassadors*,—not sent simply to declare the glad tidings of salvation; to proclaim to a lost world the pardon of its sin, and

<sup>6</sup> Rom. xiv. 16.

<sup>7</sup> 2 Cor. v. 20.

<sup>8</sup> 1 Cor. iv. 1.



its restoration to God's love through a crucified Redeemer,—though it is no slight glory to be so employed as God's instruments, in that wonderful scheme of man's regeneration—but we are also *stewards of the mysteries of God*; we have a post of trust in the household of the Church; *deep things* are committed to our keeping, which, on the one hand, we must dispense with all judgment and discretion, and of which, on the other, we are to render up an account of our management to Him whose glory is entrusted to our care. We are, as expressed by the Church in her Ordination service, to “*minister the doctrine, and also the Sacraments, and the discipline of Christ as the Lord hath commanded.*” And we have a holy ministry, a sacred service to discharge, not only as dispensing to the people the word and the Sacraments, and ministering to their spiritual need, but as, in some sort, presenting *their* services through Christ unto God, and offering up the prayers and praises,—the united worship of the whole congregation.

But why do we thus *magnify our office*<sup>9</sup>? Is it that we may magnify *ourselves*, or set up our own dignity? Assuredly not: it is, that we may merge all feelings of *self* in the greatness of our work, and in the honour of our office. The more just our apprehensions are of the real dignity of our ministry, the deeper will be the conviction of our own indi-

<sup>9</sup> Rom. xi. 13.

vidual deficiencies and unworthiness, and the more entire our reliance upon spiritual aid. A just and proper estimate of the importance and honour of our office will not tempt us to *lord it over God's heritage*<sup>1</sup>; on the contrary, it will convey so profound a sense of its responsibilities, it will so humble us in our work, that we shall discharge our duties *in fear, and weakness, and with much trembling*<sup>2</sup>, lest our individual unworthiness hinder the course of God's truth, and bring rebuke and blame upon our brethren. *True dignity* is quite compatible with *true humility*. Their connexion, and that, in the closest union, has been beautifully exhibited to the Christian, in the whole bearing and demeanour of Him, who was, in all things, the Christian's perfect pattern and example. If we suffer ourselves to think lightly of our ministry, our best endeavours fail; we occasion offences, where we seek to carry peace, our right arm becomes paralyzed and useless. We are, perhaps all of us, too much disposed to act, in the work of the ministry, as individuals,—to let *self* appear in all that we do. This disposition is manifested in our ministrations, in our preaching, in all our conversation. It is, indeed, a hard task to conquer *self*. It is one of the struggles of every Christian heart,—and an *especial* struggle in these days,—to serve God with a singleness of purpose, *to hide ourselves in Christ*<sup>3</sup>, *to put on Christ*<sup>4</sup>. It is a hard struggle for

<sup>1</sup> 1 Peter v. 3.

<sup>2</sup> 1 Cor. ii. 3.

<sup>3</sup> 1 Col. iii. 3.

<sup>4</sup> Rom. xiii. 14.

every Christian, and harder still for all, who obtain, or who wish for the respect, the admiration, and the praise of men. But, hard as it may be, the only sure way of avoiding offences is to renounce *self* entirely, and to throw all oneself into the great work in which we are engaged.

For instance, in our intercourse with those who are *without* the Church, we are sometimes tempted, for the sake of the semblance of Christian charity, to lose sight of our position, and thus, by putting in jeopardy the truth of God, we give offence to some of our own immediate charge; or, on the other hand, we are in danger of exalting *self*, in opposition to those, whom we may possibly consider to be enemies of the truth, and thus cause a needless irritation to the prejudices of education or misguided zeal. Now, an habitual remembrance of the greatness of our holy office would, if any thing would, avert these dangers. While, as men, we would make every allowance for the peculiar temptations of our fellow men; while, as Christian men, we *hope all things, endure all things, and think no evil*<sup>5</sup>, in the pure spirit of Christian charity, yet, when we are to act as ministers of Christ, *a dispensation of the Gospel is committed to our charge*<sup>6</sup>; we dare not sacrifice one jot or one tittle of the truth, nor draw back from upholding the Church of Christ, and *contending earnestly for the faith*. Nor, in this remem-

<sup>5</sup> 1 Cor. xiii. 5. 7.

<sup>6</sup> 1 Cor. ix. 17.

brance, shall we do any violence to Christian charity ; we shall seek to do the work of our Saviour with a singleness of purpose, *in purity of heart, and in faith unfeigned* <sup>7</sup>, without a thought of *self*, without any reference to, and without any fear of *man's judgment* <sup>8</sup>.

The same conviction of our real position would secure us against many needless offences in our ministrations *in the fold of Christ*. And here, the remembrance, that we are not the only stewards of God's mysteries, but that we have many fellow-servants and fellow-labourers in the vineyard of the Lord, will aid us in our endeavours to cast off *self*. A practical realization of the greatness of our work will constrain us to think little of ourselves. We shall not seek our own glory, but the glory of Christ, the edifying of his Church, the enlargement of her borders, and the strengthening of her bulwarks. We shall act as parts of one great and mysterious system, each discharging his own duty in the station assigned him, forgetting himself for the good of the whole body, and admitting the full force of that ancient maxim, sanctioned by Apostolic use, that *we are all members one of another* <sup>9</sup>, and *if one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it* <sup>1</sup>.

And herein will be found a most efficient check

<sup>7</sup> 1 Tim. i. 5.

<sup>9</sup> Rom. xii. 5.

<sup>8</sup> 1 Cor. iv. 3.

<sup>1</sup> 1 Cor. xii. 26.



upon that spirit of party, which, if we had not implicit faith in the promises of Christ, we might be tempted to fear would bring utter destruction upon his Church: it will prevent each one from acting *by himself* and *for himself*. Such considerations appear to be particularly needful at present, when there is such a manifest disposition to revert to forgotten practices and ancient usages in the Church, and to revive the remembrance of primitive forms. With regard to the *principle*, upon which is founded this disposition, there cannot be much question to any reflecting mind. Even around earthly things antiquity throws a charm and a sanctity. That, which has survived the ravages of time, or the still fiercer storms of man's ungoverned passions, is viewed with feelings near akin to veneration, even by the most untutored peasant. There is a native poetry in the heart of man, which leads him to revere the time-hallowed custom, as well as the grey tower, which speaks of the mighty dead. Forgotten they are upon the earth; their memory, perhaps, has perished, but he seems to hold converse with their spirits in some ancient usage, or in the crumbling memorials of their strength. How much more powerful, then, is this feeling, with regard to the primitive customs of our holy Church. In these, we hold converse with many a soul long since gathered into the Church invisible; we hold communion with the saints of every age and clime, while we worship the

Redeemer in the same *form of sound words*<sup>2</sup> as they used; and set forth his glory, in the same psalms of praise and thanksgiving as they also chaunted.

But besides this reverence, which a primitive custom claims from its antiquity, it may possibly have an Apostolic origin, or, at least, it may be traced back to the times immediately subsequent to the Apostles, or to the churches which they planted; and thus it may assert an especial claim upon our veneration and observance, as springing so nearly from the fountain of all truth. And further than this, it would be a very obvious advantage, if every assembly of Christians could be brought to adopt in their worship the same forms, and to present their supplications, not only in *one faith*<sup>3</sup>, but with *one mind*, and, as it were, with *one mouth*<sup>4</sup>, in the same outward and significant ceremonies. It would be a great advantage, and a thing much to be desired, if in every congregation of our English Church, which now through God's protection is spreading her goodly branches over all lands, there were such an exact uniformity, that no deviation from his accustomed forms might distract the attention of any worshipper, who should chance to visit some other parish; and that the wanderer, or the sojourner in a distant clime, might feel when he repairs to the sanctuary and joins in its service, that there at least he is at home; that every thing he

<sup>2</sup> 2 Tim. i. 13.

<sup>3</sup> Eph. iv. 5.

<sup>4</sup> Rom. xv. 6.



sees should remind him, that, go where he will, he is a member of Christ's holy Catholic Church, and of the pure branch of it established in his dear native land; and his prayers and praises may flow the more fervently, because he knows that they, from whom he is separated, present the same petitions in the same words, and in the same order; confessing sins, when he confesses; kneeling, when he kneels; and declaring their belief in God the Father, the Son, and the Holy Ghost, with eyes directed to the point, whence *the Sun of righteousness arose*<sup>5</sup> to shed his heavenly light upon the earth. And, perhaps, no easier, or more effectual method of producing this desirable uniformity could be devised, than by a general recurrence to rites, which have the sanction of antiquity.

But although thus much must be said in justice to the *principle*, yet surely, my Reverend Brethren, in the application of the principle, the greatest caution and consideration, the soberest discretion is requisite. It is one thing to keep up and adhere to an old established custom, but to revert to, and to revive a practice, which has long fallen into disuse, is a totally different matter; and we must needs be careful lest *we give offence* herein, *that the ministry and the Church be not blamed*. In the course of years, habits and fashions, yea, our very language, become changed; and oftentimes it might be found to be

<sup>5</sup> Mal. iv. 2.

as unseasonable, and as unwise to attempt to restore old and obsolete forms, as it would be, to put on the costume, or to affect the antiquated phraseology of times long gone by. Frequently, too, would the question rise, though it might be a very difficult one to answer, whether those, who originally employed, and gave sanction to the rite, would themselves, under existing circumstances,—produced by that change, which is the lot of all human things,—whether they would themselves wish its restoration. But, in all such cases, we must each of us remember, that we are not to act by ourselves individually; each one is, as it were, the part of a vast machine; and a part cannot attempt any independent movement, without deranging the whole, and so preventing other parts as well as itself from discharging its proper function. Especially, let us remember *our high calling* <sup>6</sup>, and though nothing is too small to be turned to God's glory, a gesture, as well as a word, may betoken reverence or contempt, *we have great things entrusted to us, we have a message of Christ to deliver, we have deep mysteries faithfully to dispense.* And although vast truths do, indeed, lie under certain forms, and the *outward sign* tells of and betokens *inward grace*, still must we be careful lest the people suppose, that we have nothing but the outward form to show them, or that the *life-giving spirit* is altogether wanting to our ministra-

<sup>6</sup> Phil. iii. 14.

tions. And further, permit me to suggest, my Reverend Brethren, that in all doubtful questions of this nature, we have those over us, who are ever ready to render us their fatherly counsel, and to support us by their authority, and to whose lawful commands, let me add, we have by our ordination vows promised a faithful obedience. I would notice one point more, and this, chiefly lest my meaning be misapprehended. We are to be *careful, lest we give offence*—yet not always. In some things we must *give offence*, and we are unfaithful to our trust, if we do not so. We have a message to deliver to the people, *whether they will hear, or whether they will forbear*<sup>7</sup>; and though they may bid us *prophecy smooth things*, we dare not *speak peace where there is no peace*<sup>8</sup>, we dare not *prophecy deceits*<sup>9</sup>. We dare not tell them that it is a *light thing* to be a Christian soldier; that it is an *easy thing* to mortify the flesh, to crucify carnal affections, and to set all their affections on things above. The *Gospel is committed to us*, and *woe unto us if we preach not the Gospel*<sup>1</sup>, *woe if we preach not the whole Gospel*; *woe*, if we keep back *one doctrine*, and insist wholly upon *another*, or if the truth of God be, in any way, obscured by our deceitfulness or unfaithfulness.

In short, Brethren, let us ever set before our minds the real nature and the high dignity of our

<sup>7</sup> Ezek. ii. 5.

<sup>8</sup> Jer. vi. 14.

<sup>9</sup> Isa. xxx. 10.

<sup>1</sup> 1 Cor. ix. 16, 17.

ministry, and seek to discharge its duties *with a single eye* to the glory of Christ and his Church. Let us, in all difficulties, *magnify our office*, that we may, as it were, go out of ourselves, and be transformed into the messengers of Christ. It was thus that St. Paul preached. He is ever mindful of his Apostleship. In all questions of difficulty he reminds those, whom he addresses, that a *dispensation is committed to him*. *Let a man so account of me, as of the minister of Christ, and a steward of the mysteries of God*<sup>2</sup>. *Am I not an Apostle*<sup>3</sup>? *I beseech you as the ambassador of Christ*<sup>4</sup>.

I have spoken of the dignity of our office, let me add, in conclusion, that *we watch for souls as they that must give an account*<sup>5</sup>. “O! how great is the danger,” exclaimed the holy Chrysostom; “these words,” says he, referring to the passage last cited, “shake my soul to its lowest seat.” “If at the day of judgment,” said St. Augustine, “it will be a hard task for every man to give an account of his own soul, what will become of priests, of whom God will require an account of so many souls committed to their charge<sup>6</sup>.”

Our office is indeed a great one, but it is a difficult, it is a dangerous one; and when we think of

<sup>2</sup> 1 Cor. iv. 1.

<sup>3</sup> 1 Cor. ix. 1.

<sup>4</sup> 2 Cor. v. 20.

<sup>5</sup> Heb. xiii. 7.

<sup>6</sup> For these quotations from Chrysostom and Augustine, see Bishop Bull's Sermon, *On the great difficulty and danger of the Priestly Office*. Oxford, 1816. vol. i. p. 165.



its dangers, we exclaim, *Who is sufficient for these things*<sup>7</sup>? But though we have received this ministry, we faint not<sup>8</sup>; for we look not to any sufficiency of our own; our sufficiency is of God<sup>9</sup>: and faithful is he, who hath called us<sup>1</sup>, who will also establish us by his Holy Spirit. And, in the midst of all our trials and difficulties, we are permitted to look forward to the *exceeding recompence of reward*. The Church is now militant upon earth, and we, by the mysterious condescension of God, are employed as his instruments in preparing her for the day of her glory; and when the chief Shepherd shall appear to lead his flock, gathered together out of all nations, and kindred, and people, and tongues<sup>2</sup>, to the verdant pastures and the living waters, that are by the throne of God,—then, all his faithful ministers shall lift up their heads with joy, and being enabled to say to their great Master, *Lord, behold us and the people thou hast given us*, shall hear the welcome and blessed sentence pronounced, *Well done, good and faithful servants; enter ye into the joy of your Lord*<sup>3</sup>.

<sup>7</sup> 2 Cor. ii. 16.

<sup>8</sup> 2 Cor. iv. 1.

<sup>9</sup> 2 Cor. iii. 5.

<sup>1</sup> 1 Cor. 1. 9.

<sup>2</sup> Rev. vii. 9.

<sup>3</sup> Matt. xxv. 21.

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